work which they made.[5] They put upon it a mask made of [a mosaic of bits of] shell. The lower part of the face was blackened, made black with black stones called *teotetl*. And they striped the face horizontally with black mirror stones.

And upon his head they fitted a ball of yellow parrot feathers; the device for the back of his head, made of precious feathers, served as the lock of hair of the back of his head. And they set upon him his flame headdress, made of feathers from the neck of an eagle.[6] This glowed, and [it had] plucked [single] arara feathers set in order.[7] When he put it on, it appeared in truth to flare up. And his vestments were made only of arara feathers—a red arara feather cape, which trailed long.

And they laid before him *tortillas* made of uncooked, ground maize,[8] or small *tortillas*. They ground the maize. And when it was [ground to a] flour, then they mixed hot water with it, and afterwards it was sweetened. Then, they offered the *tortillas*, some [of which] had shelled beans, cooked, not raw.

And when they had set Milintoc in place, then severally all the common folk made offerings before him, coming together each with five [*tortillas*]. A great quantity of small *tortillas* were heaped up before him.

Similarly the youths and small boys were ranged in order; they hung on sticks the serpents and all the small animals, as hath been said. They offered them to the old men, and the old men cast them into the fire. And the quite small serpents and the other quite small animals burned up and charred. And the well-grown serpents, when they had been roasted, they went to take out, casting them forth upon the hearth. There they were piled up. Later, the old men of the tribal temple ate them.

And the youths and small boys then came forth, and they offered each of them a small *tortilla*. Then they departed. And after this the small *tortillas* were eaten.

Thereupon [all] were refreshed [with wine]; the old men refreshed themselves there at the Temple, the tribal shrine, of Milintoc. And the wine makers, those whose office it was to make wine, left with

muchioa, ichoatl in tlilti̇c tetl, motocaiotiaia teuteti, yoan iztlan tlatlaan, tezcapoctli ica:

auh in conaquja itzontecon, ichoatl in tozpololli in jcuexpal muchiubtica, tziuhtli in tlachioalli, itziubcuexpal, yoan contecatica itlachinolsuchiuh, totolquechtapalcatl in tlachioalli: ichoatl in juhquj xoxotla, yoan cueçalin in tlaxconolli: yoan tlavipantli: in jquac conteca iuhqujn ma nelli tlatlatoc: auh in jtlaquē çā no cueçalin in tlachioalli, cueçalquemjtl, no veca vilantoc.

Auh ixpan qujmanaia vilocpalli, anoço macuextlaxcalli: tlaolli in qujteci: auh in ie iotextli, njmā catotonjlpachoa, çatepan tzopelia: njmā ic qujmana in tlaxcalli, cequj tlaoio, epaoaxtlaoio, amo xoxouhcatlaoio.

Auh in oquitlalique Milintoc, mec tlamanalo ixpan, ceceniaca in maceoalti, ceniauh in mamacujlli, ixachi in jxpā motepeuhtitlalia, macuextlaxcalli:

auh çan no ivi in motecpana in telpopochti, in pipiltotonti, quauhtitech qujnpipiloa in cocoa, yoan in jxqujch omjto in iosolime: qujmonmacatimanj, in vevetque: auh in vevetque, tlecо qujmōmaiauhtimanj: auh in çan tepitoton cocoa, yoan in oc cequjntin çan tepitoton in iosolitoton, vel tlatla, tecoltia: auh in veveintin cocoa, in ōmoxcaque, qujmonantivi, tlecujllan qujnoallaxtimanj, vncā motepeuhtitlalia, çatepan qujnqua in calpulhuevetque.

Auh in telpopochtin, in pipiltotonti, ic oalqujztimanj, cēcen qujnoalmacatimanj, in macuextlaxcalli: njmā ic vivi. Auh in ie iuhquj in onqualoc, macuextlaxcalli:

njmā ie ic tezcalcevilo, tezcalcevia in vevetque in vncan iteupan, in jcalpolco Milintoc. Auh in tlachicque, in tecutlachicque, qujoalcaoa cecen caxitl in vetli, anoço cecen xicalli, anoço cecem apiloltepitotō,

5. Corresponding Spanish text: "*Hazian este oro, estando del fuego, de pulidos y cavados ombros, como una sierpe. . . .*"
6. *Tzonlpanchpolloni*: in Lib. XII, Cap. i, 34 (Robredo ed., Vol. III, p. 181), Sahagún says of the Mexican eagle, "*los plumas del cuello y de las hombros, hasta la cola, son de hechuras de crenchas (y) blancuzcas tapizadas. . . .*"
7. Corresponding Spanish text: "*y cuerpezuelas rosas pendias de plumas pintadas, que parescian cosas pendias de tejeras.*"
8. *Tlaolli*: "*una manera de masas que llaman tlaoquilli, de maiz molido, hechas en cruces. . . .*" (Sahagún, Robredo ed., Vol. II, p. 380).

X 796 274 each [of the old men] a bowl of wine, or a gourd for each, or a small earthenware jar for each; quite freely and purely of their own accord they brought with them the wine, pouring it into a large earthenware vessel. And the old men sat drinking wine and refreshing themselves, not, [however,] becoming drunk.

çan in iollocopa, çan in iollotlamati, in cuncaoa vetli, qujoaltecatimanj apanco: auh tlaoãtoque in vevetque, texcalcevitoque, amo ivinti:

Enough of this.

X 796 For when were ended these twenty days of Izcalli, thereupon set in the five days of *nemontemi*, or *nenontemi*, which are not counted.[9] And the *nemontemi* were feared and held in awe. None commanded others, none quarreled [with others]. And if any, at this time, disputed with others, it was said they would always do thus. And he who was born at this time they named Nemo. They said: "It hath been said that [he hath] no day sign. No reward is his; he will live in misery. He will live in poverty upon the earth."

ie ixqujch.

Auh in onquja y, cempoalli Izcalli, njmã ie ic oalmotlalia in macujilhujtl in nemõtemj, anoço nenontemj, acampouhquj: Auh in nemontemj, vel imacaxoia, maubcaittoia, aiac teaoia, aiac maoaia: auh in aca vncã teaoa, qujlmach cenqujcuj. Auh in aqujn vncan tlacati: qujtocaiotiaia. Nemo: qujtoaia, qujlmach atle ilhujl, atle imaceoal muchioa, qujhiiovitinemjz, vmpa onquiztinemjz in tlalticpac.

[56] 777 And during [the month of] Izcalli, in the first, second, and third years, nothing [in addition] was done. But on the fourth year, a great [festival] was observed. At that time died those [adorned as] Izcoçauhqui, the impersonators of Xiuhtecutli—ceremonially bathed ones. Sometimes many died; sometimes not many.

Auh in jpan jn Izcalli: injc ce xivitl, yoan ic oxivitl, yoan iquexivitl, atle muchioai : auh quin ic nauhxivitl in moveichioa, quinquac mjquja in Izcoçauhque, in jxiptlaoan Xiuhtecutli: tlaaltilti, in quẽmã mjequjntin in mjquja, in quemã amo mjequjnti.

And upon the morrow, on the morning of [the feast of] Izcalli, the bathed ones entered the sand. They brought them into the sand there at Tzonmolco. All the women carried all their womanly array, and the men carried all their array (as hath [293] been told elsewhere). And they carried for them their paper adornment; it went upon a wooden globe.

Auh in ie iuh muztla, in ie oallatvi Izcalli: in tlaaltilti, onxalaqui, qujmonxalaquja in vmpa tzonmolco: in cioa muchi qujtquj, in jxqujch incioatlatquj: yoan in oquichtin, muchi qujtquj in jxqujch intlatlatquj (in juh omjto cecnj): auh in jmamatlatquj, muchi qujmjtqujlia: quauhtzontapaioltica ieietiuh.

And when they brought them there, thereupon they arrayed them, [so that] all were ornamented. They put upon them their paper array. And when all were prepared and arrayed even as Izcoçauhqui was arrayed, and the women adorned also in the same manner, thereupon all climbed up to [the Temple of] Tzonmolco, in rows. And when they came reaching there, they circled about the offering stone. Then once again all came down, likewise walking in rows.

Auh in oquimonaxitiq, njman ie ic qujnchichioa, techichioalo, qujmonaaquja in jxqujch imamatlatquj. Auh in ontecencaoaloc: auh injc muchichioa, ivin muchichioa Izcoçauhquj: auh in cioa, çan ie no ivin muchichioa: njmã ie ic tleco in tzommolco, tecpantivi: auh in vmpan vetzito: njmã ie ic qujoaliaoaloa in techcatl: njmã ic no ceppa, oalremo, no motecpãtivitze.

And when they came down, thereupon they took them to the tribal temple, and then took apart [the paper vestments], and put [the victims] in a house and guarded them well. And they fastened the men

Auh in otemoco njmã ie ic qujnvica in calpulco, mec qujnxixitinja, vncan mocencaltilia, vel q'npipia: in oquichtin qujnxillãmecaiotia, in jquac mazira qujntitilinjtivi. Auh in oacic iocalnepantla: njmã ie

9. Seler (*op. cit.*, p. 286) refers to the "*Nemontemi* (unnützen Tage) *die für mjder geweihet waren*"; *i.e.*, they were dedicated to no god. One meaning of the verb *temi*, however, is to rest.

762 foods came forth from the palace; and from the houses in the commoners' localities they [also] emerged and came forth.

But only for a little while it was, remained, and rested there. Then the old men of the temple district [of Uitzilopochtli] removed, continued to take and transport, divided, and distributed, what pertained to them. They removed it to a number of places. They consumed all. No one remained alone. Everyone came to it: the devout of the place, those who had fasted for a year; those who had danced and fasted for Uitzilopochtli.

[824] And Moctezuma then offered all manner of precious flowers [before the image] — varied flowers which were sweet-smelling and fragrant: magnolia,[4] maize flowers,[5] cacao flowers,[6] popcorn flowers,[7] and garlands of maize ears,[8] which grew everywhere; basket flowers,[9] raven flowers;[10] yellow and blue tobacco flowers;[11] milky corn silk flowers;[12] and all manner of precious flowers, prepared, — well-formed, well-arranged, made as shields of flowers, circular, radiating, and spreading; and the pleasant-smelling ones. It seemed as if the fragrance, the perfume, spread and blanketed his temple.

And so they burned [tubes of] tobacco — only in bundles. First they bound them about the middle. As they burned them, they filled [the area] before [the image].[13] It was as if the smoke arose, spread a cloud, extended, came to settle, and lay billowing.

782 Likewise it was said at the time of the day sign
● 274 One Flint Knife, that the wine-makers showed special concern. At that time they cut and bored

tlatocan onlquijçia: ioan in çan calla, macoxalpil onlconia, onlquijçia:

auh çan achiton ca, in vncan vmmanj, vncan onoc, vncan onmoteca: niman ic quiçquanja çan ic concuj-timanj, ic conixquanjtimanj, intech povi in calpulve-uetque, quimonexelhuja, quimonamaca, quocinquj-can quimjcuanjlia, vntetlamj, aiac itcauj, muchi tla-catl itech aci, in vncan tlamacuhque, in mocenih-çauhque, in itech mjtotinemj, in quinecanjlia Vitzil-opuchtli:

auh in Motecuçoma in itqujch tlaçonochitl, in nepapan xochitl, in velic, in aviiac vncan quimana in iollonochitl, in elonochitl, in cacaonochitl, in in-qujxochitl, ioan cacaocincoxcatl, in izquican icac, oacalxochitl, in cacalonochitl, in cuxic iicxochitl, auh in xonoubquj iienochitl, in xilonochitl, ioan in ic ix-qujch nepapan tlaçonochitl, in tlamantli, in vellalh-lilli, in tlatecujcujlolli, in mjmati, in chimalxochitl, in ololiubquj, in momoiaoa, in acxelivi: auh in çaçan tlatlanecutli, iuhquin tlaujiaxtoc, tlaueuelixtoc, tla-aujiartimanj, tlaueuelixtimanj, in itcupan:

auh injc quijdatiuia iietl, çan oc cemnecatl çan iuh cujtlalpitiuh in quijtlatiuia, contetruj ixpan, iuhquin pachtenatoc, aiavitl mantoc, aiavitl quiztoc, iuhquin mômomolocatoc.

No ioan mjtoa in jpan in tonalli ce tecpatl, cenca vncan tlatemachtiuia in tlachicoque, vncan quitlapa-naia in inmecuh, ic quitemachtiuia injc cenca meian,

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4. *Iollonochitl* (*Talauma mexicana* D. C. Don) — *Mexican magnolia, a flower reserved solely for the nobility.* — Emily Walcott Emmart: *The Badianus Manuscript* (*Codex Barberini, Latin, 241*), *Vatican Library. An Aztec Herbal of 1552* (Baltimore: The Johns Hopkins Press, 1940), p. 318.

5. *Elonochitl*: *probably Compositae* (?) (Emmart, *op. cit.*, p. 275). In Francisco Hernández, *Historia de las plantas de Nueva España* (México: Imprenta Universitaria, 1942), Vol. III, p. 841, it is classed with *yeconochitl*. Sommerfelt, *op. cit.*, Vol. I, p. 588, identifies it as *Magnolia dealbata* Zucc.; also called *yelonochitl*.

6. *Cacaonochitl*: *Theobroma cuppreatiflorum* D. C. (a cacao plant). — Emmart, *op. cit.*, p. 311. Hernández, *op. cit.*, Vol. III, p. 921, calls it *Quararibea funebris* (Llave) Vischl. See also Sommerfelt, *op. cit.*, Vol. I, p. 250.

7. *Inquijxochitl*: *Bourreria huanita* (La Llave & Lex.) Hemsl. (Emmart, *op. cit.*, p. 275).

8. Cf. Sommerfelt, *op. cit.*, Vol. I, p. 249.

9. *Uoxolxochitl*: *Xanthosoma* sp. (Emmart, *op. cit.*, p. 234); *Phyllodendron affine*, Hemsl., "*Una planta acuática, de las aráceas, cultivada en [México]*" (Sommerfelt, *op. cit.*, Vol. II, p. 162).

10. *Cuxolxochitl*: *Plumeria rubra* L., attributes of important personages, according to Sahagún (Emmart, *op. cit.*, p. 308). Hernández, *op. cit.*, Vol. III, p. 806, says *Plumeria arenifolia* Poir., "*flor de cuervo.*"

11. *Xiuxochitl*: *flor de tabaco* (no botanical term given); "*El Yancuichil, que algunos llaman chanchitl o sea flor de chivi, y otros cozcaxopinchitl o yeconchitl amarillo*" (Hernández, *op. cit.*, Vol. III, *pp.* 841, 842).

12. *Xilonochitl*: *Bouchea ellipticum* H. B. K., according to Hernández, *op. cit.*, Vol. II, p. 453, and Paul C. Standley, "Trees and Shrubs of Mexico," *Contributions from the United States National Herbarium* (Washington: Government Printing Office, 1923), pp. 793-794; *Calliandra anomala* (Kunth) McBride, according to Emmart, *op. cit.*, p. 301.

13. *Real Palacio MS: cuauhtiuitani.*

their maguey plants;[14] so they showed special concern in order that their maguey plants would flow much and produce well. And so they offered gifts in the temple of Uitzilopochtli. There they offered their wine, which had been newly brewed, called *uitztli*; they went pouring it into bowls on which rested sucking tubes. And the ones who there partook of it were the already aged, called *cuauhcuecuex*, who already had the privilege of drinking wine. These drank; they continued drinking with the sucking tubes.

And he who was born on this [day], One Flint Knife, they said, would be valiant, a chieftain; he would gain honor and riches.

Likewise, if it were a woman, she would be of merit, gifted, and deserving. Her labors would be good; there would be wherewith to eat and drink; there would be sustenance. She would become rich and wealthy; courageous, strong, reckoned as a man, and hardy. She would give honor as a man. And, [among] all her gifts, she would speak well, be eloquent, give good counsel, and arrange her conversation and manner of speaking well in her home. She would be observant, of good memory, discreet, etc.

And Two Rain, and Three Flower, Four Crocodile, Five Wind, Six House, Seven Lizard, Eight Serpent, Nine Death, Ten Deer, Eleven Rabbit, Twelve Water, Thirteen Dog—all, in truth all, were as hath been told in their account. All went to be considered and were observed as of, and they followed, the same pattern. They were only one, regarded as only one in their relation and account, as they went in order there day by day, each one of the days in its proper place, so proceeding in order, one, two, three, henceforth[15] until they reached and completed the end of the day count, thirteen.

ontlaiez inmeuh: auh injc tlaoenchioaia, in jteupan Vitzilopuchtli: vmpa conmanaia in jmoc, in iancuiçcan tlachictli, in moteneoa vitztli, acatecomac, contecatimanj: vncan ipan icaca ce piaztli: auh in aquin vmpa vntlatlapaloaia, in ie chicoaque, in moteneoa quiveuetque: in ie innemac tlaoanaliztli, ichoan conja, ic conjtimanj in piaztli:

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[888]

auh in aquin ipan tlacatia, y, ce tecpatl quiçtoaia, oquichtiz tiacauhtiz, mauiztiz, mocuiltonoz:

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no iuhquj intla çioatl, maçeoale iez, nemaque, ilhuiqe, vel itla mailiz, oniez in quiquaz, in quiz, vnca quiquanj iez, mocuiltonoz, motlacamatiz, ioan oquichnacaio, chicaoac, oquichtlamatiz, moquichpoaz, oquichcheoaz, teoquichtlamachti iez: ioan much inemac vellator, motlatoljmatiz, vel teoonotzaz, vellatoltecpanaz, yicician, icacatian, in quitlaliz, tlatolli, vel ixe, iollo, motzcalianj iez. Er[e].

Auh in vme quiauitl, ioan ei xochitl, nauj cipactli, macuilli ẽcatl, chiquacen calli, chicome cuetzpalin, chicuei coatl, chicunavi mjquiztli, matlactli maçatl, matlactloce tochtli, matlactli omome atl, matlactlomej itzcuintli: in jxquich in çan moch iuhquj in jtlatollo onjto: çã much umpa izziuh, çan much vmpa tlachia, çan much vmpa tlaujca, cã ie centetl, çan centetitiuh in jtlatlatollo, in jxoloca, in iuh tecpantiuh, in vncan tlacecemjlhuitiltitiuj, cecenteme tonaltin, in jnicician ic tecpantiuj in ce, in vme, in ei: ixquichica, injc onacitiuh, injc ontlatlantiuh tonaltzonoli matlatlactlomeei.

14. Corresponding Spanish text: *"Los sabores de los magueyes, o sabrosura que tenian el pulque, cuydauan, y aguardauan los magueyes: para que touiessen mejor su vino dquese. Assijen que por aguisarlos en este dquese, los ofrecian vinos."*

15. Bustamante Mendelli: *Glossarium Antiquo-Latinum et Latino-Antiquum* (Mediolani: Valentinus et Mant, 1809), hac expositione sunt Aztec (Semitheth, from here on), for Aztec.

[p. 80 is blank]